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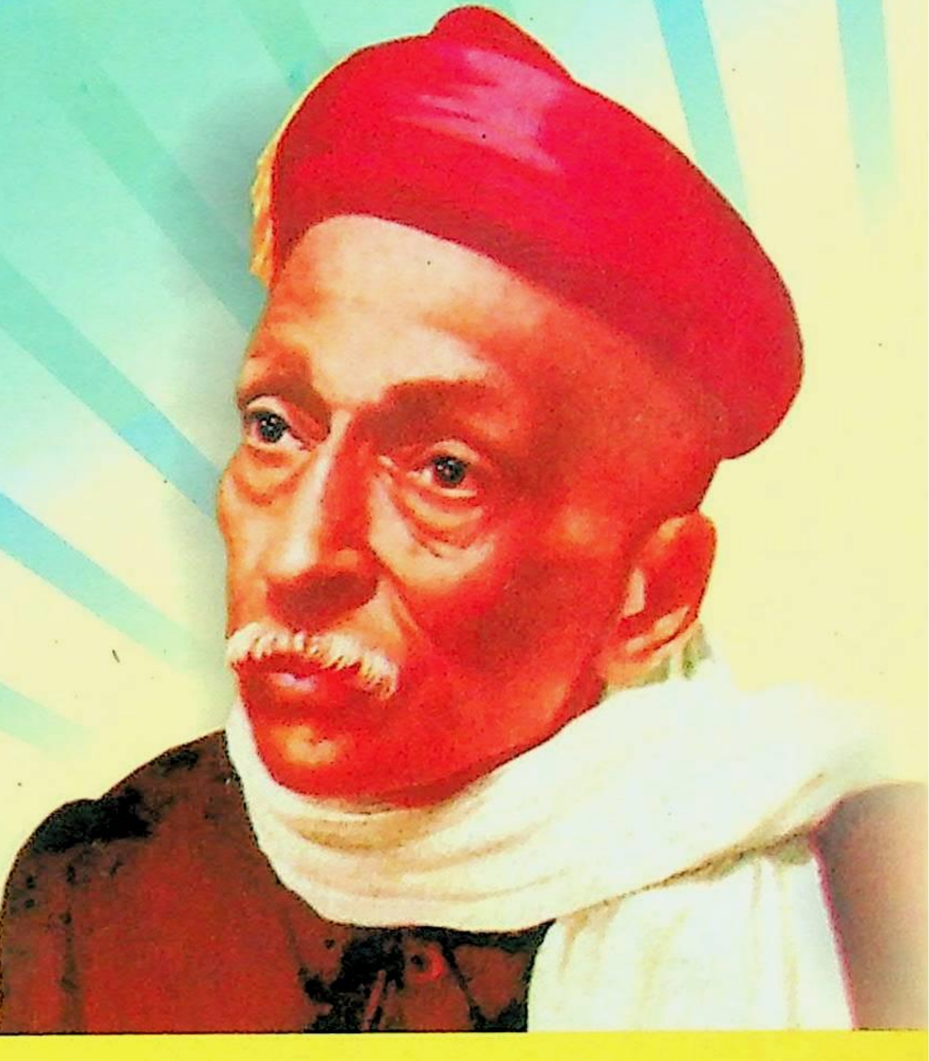
PATHWAY TO GOD

A Quarterly Journal of Spiritual Life devoted to Religion, Philosophy, Mysticism & Science of Yoga



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Sd/-
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Invocation To

LORD DATTATREYA

for Appearance and help

Oh Guru please hurry up; Oh Lord, please hurry up I
Oh Dattatreya, please hurry up and
let your feet appear before me I
My small boat is about to drown in the sea of worldly life I
Please save my boat and protect the glory of your name I
Lustrous is your figure and greatness of your name
which is profound and unfathomable I
I heard such name of yours and started yearning
for your Darshan I
Beautiful and charming is the appearance of the three
Gods in the idol with their Chakra, Kamandalu, Trishula,
Rudraksha Mala, the Peetambara, the
Khadava (footwear) I
Such is the beautiful, charming and blissful appearance
of your figure, Oh Dattatreya I
Please satisfy my yearning for your Darshan
and bless me Oh Dattatreya I
Create Blissful Devotion in me towards you.
Your Mantra resides in my heart.
Jaya Gurudeo Datta
Jaya Gurudeo Datta
Jaya Gurudeo Datta

-Transcreation By : **P. D. Dharwarkar.**

धावा .

गुरू धाव, देवा धाव, दत्ता धाव, दाखव पाय।
संसार सागरी बुडते रे नाव, वांचव, नाव राखी नांव ।
तेजोमय तुझी मूर्ती, महिमा अगाध, अगम्य,
ऐकले होते मी नांव ।
लागली दर्शनाची हाव ।

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***

MUSINGS OF THE EDITOR...

✍ *Hello Readers,*

Here arrives the second number bearing its spiritual torch for Pathway to God. You will be pleased to note that we are receiving insightful articles from all over the world; thus our boundaries are expanding, a sure sign of heading to reach out to Gurudev Ranade's vision of 'one God, one world, one humanity'.

In the present issue you'll find apart from regular ones, articles contributed by Dr. Yogini Nighoskar on 'Moral Realism,' Prof. Jonathan Shear on The Challenge of Success, Prof. M. A. Jalihal on Problem of Evil; Dr. T. N. Achuta Rao, on The Quanta and Quali of Existential Reality concerning socio-philosophical topics.

Indeed such words of wisdom can drop only from higher, overmind regions of consciousness which is possible by man's innate nature properly nurtured by the teacher whom Indians aptly call as Guru. During Gurukula system of education pupils, rich or poor, prince or otherwise used to study under a Guru. Guru's *wife, Gurupatni, used to take care of them as her children. The guru imparted this worldly as well other-worldly knowledge. It was a holistic approach coupled with physical work such as collecting faggots for the rituals, drawing water from the well etc. The Guru would put his disciples to severe and rigorous tests. And therefore when the disciples came out of the Gurukula they were equipped with not only skills-set for bread-earning but had gathered spiritual strength and life-shock-absorbability as well. Parshurama, Dronacharya, Dhoumya, Sandipani, Vyasa, Vishwamitra, Vasishtha, Bruhaspati, Shukracharya are all great stalwarts as Gurus. Besides imparting worldly and scriptural knowledge their main thrust was on obedience, reverence and utmost respect for human values. Although teachers were hard task-masters the pupils were very polite and obedient and full of awe for their Guru. There is a long legacy of great Gurus like Shankaracharya, Ramanujacharya, Madhwacharya, Satyadhyana, Ramkrishna Paramhansa, Swami Vivekananda, Maharshi Sri Aurobindo, Gurudev Ranade, Swami Rama, the list is endless. The world also has no dearth of great philosopher kings and gurus like Janaka, Epictatus, Socretes, Plato, Aristotle, Dr. Radhakrishnan, Confucius, Diogenus. The guru-tradition is carried forward to some degrees even today by Prabhakar Swamiji, Shivakumar Swamiji, Ma Ritumbara, Ramadevaji, Zen Masters of different yogic disciplines. It is also noteworthy that despite a galaxy of gurus eager to impart knowledge the number of disciples to receive it is paradoxically limited. Truly, guru appears* *when the disciple is ready but the disciples are too strongly caught in the drudgery of life to think of higher goals of life.*

No doubt we have heard of such great disciples as Upamanyu, Aruni, Udhdhalaka, Vedha, Uttanka, Arjuna in the past. But when and how the sacred link between the teacher and the disciple missed is hard to record. Maybe modernism resulted into creating a chasm between the two. As such, we witness the world over teachers being murdered, shot attrociously. Today a teacher is not a teacher in the real sense of the term; he is only a preacher or information-giver. So also a disciple is just a student, not a disciple. A student focuses only on gathering information which will enable him to get a good job. Whereas a disciple has an organized mind and he strives to cultivate qualities to make real progress. There is always a silent understanding between a disciple and a teacher. The teacher also is open-mined and enables the disciple to expand his consciousness. Here is an example of such a harmony between Gurudev Ranade and his disciple Swami Rama :

Swami Rama of recent times was one of the leading masters of the Himalayas who was groomed right from his birth and was ordained by his Guru, Babaji to convey the message of the Himalayan Sages to the Western world. He carried that out successfully by establishing the Himalayan Institute at Honesdale, Pennsylvania, USA.

It is interesting to note that Gurudev Ranade was Swami Rama's teacher at the University of Allahabad. Pandit Rajmani Tigunait makes several references to this fact in his book ***At the Eleventh Hour.***

"During Swamiji's student days at the University of Allahabad Prof. Ranade had demonstrated a special love for this young man and had spent much of his private time with him, but to everyone's dismay Swamiji deserted the academic world to wander aimlessly", writes Dr. Lakhera, Rajmani's research guide at the University of Allahabad. Known as Brij Kishor Kumar/Bhole, Swami Rama was a brilliant scholar of philosophy, English and Hindi. His friends marveled at his genius and revolutionary ideas. He often skipped his classes yet he scored the highest marks. Professors regarded him with awe because Prof. Ranade, the most renowned philosopher in India had taken him under his wing and treated him as his most beloved disciple. Prof Ranade was unmatched as a scholar of every school and every aspect of Indian Philosophy. However he was most venerated for his profound spiritual wisdom. He was a rare combination of a mystic and an academician. Those with open minds and clear insight easily sensed that Swami Rama was blessed with inner light and it was in honour of that light that Prof. Ranade had extended special love and attention to this young man.

Swami Rama had an opportunity to observe Prof. Ranade since the latter had welcomed him into his inner circle of students. He found that intellectually *stimulating as it was , Prof. Ranade's copmpany was even more spiritually stimulating. Prof. Ranade was a living example of how to live in this world and yet remain above it. He was always busy writing books, delivering lectures at Allahabad and several other universities and supervising the activities of his ashram in Maharashtra. Swami Rama saw in him a mystic who despite all these activities transcended the realm of intellect. Prof. Ranade possessed a startling clairvoyance. Swami Rama saw him replying to a stack of letters even without opening them. One day on the spur of the moment Prof. Ranade started talking about a private aspect of Swami Rama's life: his relationship with Babaji, how much Babaji loved him, what Babaji expected of him etc., Prof. Ranade spoke of some of Swami Rama's experiences with Babaji as though he had been right there when they happened. When Swami Rama asked him how he knew all these he replied, 'Why not? I am him and he is me. We are in each other." Upon this Swami Rama asked him 'Will I be able to experience the same and will people and events become as transparent to me as they are to you? Ranade replied, "That great master does not want you to waste your time with fortune-tellers. Riding the wave of my own inner joy I uttered those words and perhaps it was due to the wish of the great one who made the arrangements for you to be with me."*

Thus being with Prof. Ranade helped Swami Rama to be aware of the higher goal of life in spite of all the attractions and destractions the world had to offer. By *watching this great man he was convinced that it is possible to be both a scholar and a mystic, to be successful in the world and yet maintain a spiritual life.*

Such was the silent understanding between the teachers and disciples of which the above one is just an example. Let's hope that a society of highly enlightened gurus and disciples emerges for the upliftment of the mankind.

Have an insightful reading.

Prof. Dr. Madhumati M. Kulkarni,

Editor-in-Chief.

***

Sri Aurobindo on "Shakti Bhavani"

"In the unending revolution of the world, as the wheel of the Eternal turns mightily in its courses, the Infinite Energy, which streams forth from the Eternal and sets the wheel to work, looms up in the vision of man in various aspects and infinite forms. Each aspect creates and marks an age. Sometimes she is Love, sometimes She is pity. This Infinite Energy is Bhavani, she also is Durga, She is Kali, She is Radha the beloved, She is Lakshmi, She is our Mother and the Creator of us all.

-"Sri Aurobindo" by Manoj Das, pp. 29-30.

RAMAGITA (Part II)

-Dr. K. V. Apte

(Continued from last issue.....)

Realisation (Sakshtkara) of the Self is attained by constant meditation leading to Samadhi. Now, some aspects of that meditation are stated in stanza No. 46.

(46)

वविक्त आसीन उपारतेंद्रियो
विनिर्जितात्मा विमलान्तराशय: ।
विभावये देक मनन्य साधनो
विज्ञानदृक् केवल आत्मसंस्थित ॥४६॥

After withdrawing senses from their objects, after winning over the inner sense namely mind, and after purifying the internal sense namely the mind, the spiritual aspirant should sit in a[1] solitary place. Then steadying himself in the Self atma-samsthita and not resorting to any other means, he should meditate only on the Self by means of vision of knowledge (46).

* * *

When the meditator takes the world to be nothing but the Self, he becomes identical with the Self in the Samadhi devoid of thoughts. This is described in the Verse No. 47 that follows.

(47)

विश्वं यदेतन् परमात्म दर्शनं
विलापयेदात्मनि सर्व-कारणे ।
पूर्णश्चिदानंदमयोऽवतिष्ठते
न वेद बाह्यं नच किंचिदान्तरम् ॥४७॥

Knowing that this world (that is seen) is the form of the Highest Self, the meditator should merge (it) in the Highest Self who is the cause of all. (After doing this) he who becomes fully of the nature of consciousness[1] and bliss does not know either external things or internal things (47).

Explanation : - The last two lines of the verse describe what happens in nirvikalpa Samadhi.

* * *

The nirvikalpa Samadhi described in the verse No. 47 supra is not easily attainable. Before that samadhi is attained, one has to practise the spasana of Onkara. The latter is referred to in the verse No. 48 that follows.

(48)

पूर्वं समाधेरखिलं विचिंतये -
दोंकारमात्रं सचराचरं जगत् ।
तदेव वाच्यं प्रणवो हि वाचको
विभाव्यतेऽ ज्ञानवशान्न बोधत: ॥४८॥

Before attaining the Samadhi, the spiritual aspirant should think that all this movable and immovable world is Onkara only. That world is expressed by Pranava

(=Om) and Pranava is expressive (vachaka) of this world. This world appears to be of the nature of Onkara to him who is under the influence of ignorance. But this does not happen when there is knowledge (48).

Explanation :- The word Om i.e. Onkara is the same as Pranava. The word Om is sometimes identified with the reality and sometimes as object of upasana.

In this verse[1] Onkara is equated with the world.

The words "vibhavyate jnanavasat" can be taken as vibhavyate ajnanavasat as is done in the translation, or as vibhayate jnanavasat. In the latter case, the meaning would be :- The world appears to be of the nature of Onkara to him who is under the influence of knowledge (derived from Upanisads); but this does not happen when there is realisation (bodha=sakshatkara), as the world then is merged in the Self (see verses Nos. 50-51).

Onkara i.e. the letter Om consists of three 'moras' namely *akara*[2], *ukara* and *makara* which are in due order identified with three selves having the 'upadhis' of three bodies, in the three states of human life, in the following stanza No. 49.

(49)

अकार–संज्ञ: पुरुषो हि विश्वको
ह्युकारकस्तैजस ईर्यते क्रमात् ।
प्राज्ञो मकार: परिपठ्यतेऽखिलै:
समाधिपूर्वं न तु तत्त्वतो भवेत् ॥४९॥

(Out of the three moras of Om) the 'akara' is the name given to the person/self named Vishva. Ukara which comes in due order is said to be the Taijasa (self). Makara is said to be Prajna (self) by all (the Vedas). All this (identification or thinking) is prior to Samadhi. From real point of view (tattvatah) there is no such distinction or identification (49).

Explanation :- Under verse No. 28, it was stated that due to different upadhis in microcosm, the consciousness (cit) is called *Prajna, Taijasa* and *Vishva*. The word 'purusha' stands for Self. Now these three selves here are identified with three moras or letters of Om.

The *Vishva* self is present in the waking state. The *Taijasa* self is present in the dream state. And *Prajna* self is present in the state of sleep.

Beyond these three selves there is the Highest Self in whom these three states and selves are absent. (see Mandukya Upanishad). Hence from real point of view these three are not true.

* * *

Now, how these moras of Om identified with three selves are to be merged and how a spiritual aspirant is to reach the Highest Self that is beyond them is described in Verses Nos. 50 and 51 which follow.

(50)-(51)

विश्वं त्वकारं पुरुष्यं विलापये –

दुकारमध्ये बहुधा व्यवस्थितम् ।
ततो मकारे प्रविलाप्य तैजसं
द्वितीय–वर्णं प्रणवस्य चांतिये ॥५०॥

मकारमप्यात्मनि चिद्घने परे
विलापयेत् प्रामपीह कारणम् ।
सोऽहं परं ब्रह्म सदा विमुक्तिम –
द्विज्ञान–दृङ् मुक्त उपाधितोऽमलः ॥५१॥

The spiritual aspirant should make merge in *Ukara* that *Vishva* self who is *akara* and who is staying in various ways. Then in the last (self identified with) *makara* (of Om) is to be merged the *Taijasa* (self) who is one with (ukara) the second letter of the *Pranava/Onkara* (50).

The spiritual aspirant should merge in the Highest (para) Self the block of consciousness, that prajna self too who is (of the nature of) *Makara* and who is the cause (*karana*). Then the spiritual aspirant who is pure, who is free from limitations of upadhis and who has got the vision of knowledge should continuously (sada) maintain that, 'I am the permanently free Highest Brahman" (51).

Explanation :- There were conceived Selves like Vishva, etc. due to different upadhis (see under Verse No. 28). Now, when these upadhis are merged /removed, the pure consciousness/Atman/Brahman stands in its ownnature which is free from[1] all upadhis. Now there is no difference between an individual soul and the HighestSelf/

Brahman. The man whose self becomes one with the Highest Self is called *jivanmukta* (freed in this very life).

* * *

The condition of the man who has become the Highest Self is described in Verse No. 52.

(52)

एवं सदा जात–परात्म–भावन:
स्वानंद–तुष्ट: परिविस्मृताखिल: ।
आस्ते स निलात्म–सुख–प्रकाशक:
साक्षाद् विमुक्तोऽ चल–वारि–सिंधुवत ।।५२।।

He is directly freed (in this very life), in whom has arisen the constant thought that he himself is the Highest Self, who is satisfied with the bliss of his own self, who has fully forgotten the whole (empirical life), who has come to possess the light[1] of eternal joy of the (eternal) Self remains steady/changeless like the sea with motionless water (52).

* * *

Ramgita in the next stanza No. 53 asserts that Rama who is advising Laksmana is the Highest Self.

(53)

एवं सदाभ्यस्त–समाधि–योगिनो
निवृत्त–सर्वेंद्रिय–गोचरस्य हि ।
विनिर्जि शेष–रिपोरहं सदा
दृश्यो भवेयं जित–षड्–गुणात्मन: ।।५३।।

I become always visible to that spiritual aspirant who constantly practises the process of Samadhi thus, in whose case the sensual objects have gone back (i.e. who has withdrawn his mind from the sensual objects), who has conquered all enemies, and who has won over six senses of the body (atma) (53).

Explanation :- A man freed in this life (jivanmukta) becomes identical with the Highest Self (see Verse No. 52). This Highest Self according to Ramagita is Rama himself. So here Rama tells Laksmana that he - Rama - is realised by that jivanmukta.

The enemies that are referred to here are various passions like attachment, anger, hatred, etc. They are called enemies because they act like enemies on the spiritual path.

The compound 'jita-sad-gunatmanah' qualifying the yogin (=jivanmukta) should have been like - 'jita-atma-sad-gunasya'. It has been rendered in the translation above 'as who has conquered six senses of the body (atman)' Here the six senses will stand for five senses of knowledge and the mind. Now the compound can be rendered as 'who has won over the six qualities of the Self (atman)'. The six qualities of the self are given as follows :- Omnipotence, eternality, permanent satisfaction, nature of sentience, independence/freedom, and permanent existence (nitya-sphurtitva).

* * *

The state of the released soul in the present life and after death is described in the next verse No. 54.

(54)

ध्या त्वैव मात्मानमहर्निशं मुनि -
स्तिष्ठेत् सदा मुक्त-समस्त-बंधनः ।
प्रारब्धमश्नन्नभिमान-वर्जितो
मस्येव साक्षात् प्रविलीयते ततः ॥५४॥

Thus day and night i.e.constantly contemplating on the Self, the self-controlled man (muni) will always remain free from all bonds and will remain devoid of the sense of egoism, while he is enjoying the (fruits of his) prarabdha. Then (after death) he directly merges in Me (the Highest Self) alone (54).

Explanation :- A man who becomes identical with the Highest Self (see Verses Nos. 51-53) becomes freed from all bonds, while he is living in this world. He is called jivanmukta (freed while living). Here it is to be noted that such a jivanmukta does not die as soon as he becomes identical with Atman/Rama. The reason is :- His present life has been determined and fixed by his prarabhdha action which he has to enjoy till his death. In other words, a jivanmukta has to[1] enjoy his prarabhdha till his death.Then when his prarabhdha is exhausted and when he is dead, he gets fully merged in Rama/the Highest Self/Brahman; and then he becomes videha-mukta i.e. freed after death. This Videha-mukta gets merged in Rama as Rama himself is the Highest Self.

* * *

So knowing that the empirical life is cause of grief, a man should turn to Atman, after abandoning all actions prescribed by the Veda. So says the following Verse No. 55.

(55)

आदौ च मध्ये च तथैव चांततो
भवं विदित्वा भय-शोक-कारणम् ।
हित्वा समस्तं विधिवाद-चोदितं
भजेत् स्वमात्मानमथा खिलात्मनाम् ।।५५।।

After knowing that this empirical life in this world is the cause of fear and grief in the beginning, in the middle and in the end, and after abondoning all actions laid down by the prescribing sentences (of Veda-sastra), the spiritual aspirant should resort to his own Self that is the Self of all. (55).

Explanation :- Bhava means both the birth of an individual and empirical life in this world. Empirical life is crowded[1] with sorrow, fear, pain etc.

Birth is due to actions (see verse No. 8). Hence actions must be given up. To gain joy and fearlessness one must turn to the Self who is bliss only. Hence one must turn to one's own Self who is identical with the Highest Self who is the Self of all.

* * *

How the distinction between the individual self and the Highest Self is lost is illustrated in the next stanza 56, with some examples.

(56)

आत्मन्यभेदेन विभावयन्निदं
भवत्यभेदेन मयात्मना तदा ।
यथा जलं वारिनिधौ यथा पय:
क्षीरे वियद् को व्योम्न्यनिले यथानिल: ॥५६॥

Just as water merged in the sea, milk merged in milk, space merged in space, air merged in air become of one nature likewise when a man thinks i.e. realises that this (entire universe) is 'identical with the Self', then his Self becomes one with Me the Highest Self, without any distinction. (56).

Explanation :- When similar things are mixed, it becomes impossible to recognise them separately. e.g. Water of a river when enters the sea water, it becomes indistinguishable. Similar is the case with milk in a pot mixed with milk in a big pot, space in jar mixed with open space, air in a tyre mixed with the external air. Likewise an individual Self with its limiting adjuncts removed becomes[1] one with the Highest Self.

He who becomes identical with the Highest Self also looks upon the world as one with the Highest Self.

(To be Continued....)

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GOD, SPIRITUALITY AND MODERN SCIENCE

-P. D. Dharwarkar.

The concept of God originated in the feelings of awe and astonishment amongst the early inhabitants on the surface of the earth. The unfathomable wisdom and design visible in the working of the universe, the movements of the sun and the stars, vastness of the oceans and the sky, the variety in the plant and animal life etc. inspired feelings of awe and astonishment and lead to the concept of some almighty super human being. Then came the biologists, physicists, and other scientists, who recorded their observations that as they go deeper and deeper in the analytical search for knowledge regarding the laws of nature, the guiding principles behind the different phenomena in the universe, the structure of the various animal bodies and the human body, they feel the presence of a 'Supermind' behind all these things and the Superiority of the 'Supermind' is far beyond the imagination of the human mind.

In recent times as late as the sixties and seventies of twentieth century, the scientists started developing theories of the vast universe, movement of the galaxies, whether the universe is expanding or contracting and what is the relation of this with the law of gravitation etc. Similarly, they also developed theories of the smallest particle inside the atom. When they started looking into the origin of the universe, the question arose whether it started from a sort of nothingness, and if so, will it again relapse into that state after some time? Will it be able to restart all over again? Answers to these questions and explanations to many phenomena are not available in the theories developed so far. Scientists had to introduce "the Principle of Uncertainity" and "Principle of Exclusion" till the answers are found by future research. A scientist Stephan Hawking says, "If there be a god, his work will be limited to give a direction by his intervention wherever there are uncertainities in the behaviour of the vast universe or the smallest particle in the atom".

Most religions accepted the existence of an Omnipotent, Omnipresent and Omniscient Almighty God, who controls and guides the vast universe as well as life on earth. It's only by his will that things happen in this universe. He delivers men from their sins and damnation and obliges them with redemption.

In ancient India, however, the things were a little different, say, about 10,000 or 15,000 years ago. Though the ordinary man believed in an almighty God, the sages tried to know about this entity called "God". They said if God exists, they should be able to see him face to face. Otherwise there is no point in believing in God. They went after this idea with a researcher's zeal. Their research was through engaging themselves in deep thought in a secluded place like a cave, undisturbed by the mundane happenings of the world. They soon discovered that God cannot be seen by our ordinary eyes and their further research lead them to the science of *"Yoga"*.

They found that some portion of the human brain lay dormant, even for the whole life of an individual, unless it is nourished and developed by the power of *Kundalini*[1], which needs to be first activated from its position in the sacral centre to travel towards the brain. They also discovered that man possesses not one but four bodies, so finely meshed together, that we are not even aware of it.

Their research soon lead them to the processes to activate the *Kundalini*, raise its power to the brain and develop the dormant portion. They came to know that when this happened the mind gets stilled and the consciousness enters the inner body, which they called the subtle body. When this was achieved, the miracle towards which their whole effort of research was directed, took place and they could not only see God face to face, but could also see their past lives. They could see the various deities and elevated souls and could even communicate with them in the language of telepathy. The powers of the subtle body to see and apprehend are vastly superior to those of the gross body.

Between the human being and the almighty God, there is a host of other beings or elevated souls in their subtle bodies, as well as various deities. Many accomplished yogies had a vision of them, even could communicate with them. *Adi-Shankaracharya,* though a firm believer in *Advaita* and one God, compiled a number of verses in praise of various deities like *Sharada, Shiva* etc. , whenever he had a vision of them. Ramkrishna Paramhamsa had asked the great Yogi, Tailang-Swami, known as *Prati-Vishwanath* in Varanasi, whether there is one God or many. He had replied that when in Samadhi, God is one, otherwise many. Swami Yogananda when in U.S.A., had communicated with Jesus Christ in his meditational concentration to find out from him the details of early part of his life, unknown to the Bible. These were serialised in American magazines. *Gondavalekar Maharaj*[2] had a vision of *Vedavyas*[3], when he visited Badrinath, so also *Saint Dnyaneshwara*[4].

All this indicates that our modern theory of evolution, considering the human being at the crest of the evolutionary development, is incomplete and overlooks the development beyond the human being. All the animals including the human beings possess the gross body, subtle body, mind and soul. The development beyond the stage of human being, is without the gross body and only with the subtle body, mind and soul. In this category are covered all the elevated souls and deities.

Our sages were aware of the whole range of evolutionary development from the inanimate at the lowest rung to the Almighty God at the crest. Accordingly they planned the Hindu way of life for every individual in such a way that even after casting the body by means of death, his progress is ensured along the higher echelons of evolution towards the crest of the Almighty. The Hindu religion, therefore, boasts that their aim is to make a God out of man. Swami *Yogananda*[5] used to say that the various deities are but positions of authority, occupied by elevated souls, performing their duties as per the cosmic laws. When another soul becomes capable, the old soul goes higher along the ladder of evolution, allowing the new soul to occupy his position of authority and so progresses the evolutionary development towards the crest.

Modern Science believes only what the eyes and ears of the gross body can sense while spiritual mysticism or Science of Yoga depends on what the subtle body can see and communicate. The problem is a great amount of self discipline for the gross body and mind is required to transfer the consciousness to the subtle body, which is not to the liking of the modern scientist because it does not fit into the thought process of research in material sciences. The modern science and research by spiritual mysticism thus remain in different compartments and the riddles and uncertainties of the vast universe as well as the smallest particle in the atom remain an unsolved mystery for the common man. Paul Brunton has said that the material Sciences and the material pleasures cannot sustain the human race for long. It has to take recourse to the spiritual science, sooner or later.

Notes : 1. The serpent power from the sacral centre along the spinal cord to Medula Oblongata described in Yoga.
2. Indian Saint (1845-1913) 3. Vedavyas, Indian Saint who wrote Mahabharat 3000 B.C. 4. The Saint of Maharashtra who translated Bhagavadgeeta in local language (1271-1293). 5.Indian Yogi who preached Yoga in U.S.A. from 1925 to 1952.

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MORAL REALISM

-Dr. Yogini G. Nighoskar

An Abstract

Contemporary thinkers in moral philosophy take advantage of the fact that human rationality has been the subject of scientific studies through psychological dimensions of the moral agent.

There are pluralistic theories of moral concepts like 'good' and theories of Divine interventions: it is restrained by justice at times on rational grounds. It is observed that requirement of justice are moral requirements.

And this, rather than Aristotelian idea of teleology, forms the basis of a naturalistic support for moral realism. In their zest to base moral philosophy on strong footings, philosopher Hilary Potnam observes that arguments for anti-realism in ethics are virtually identical with the arguments for anti-realism in philosophy of mathematics.

The question at stake is whether moral judgements can properly be considered as objective. However, moral realism tilts towards scientific approach rather than ontology. The very idea of Moral realism champions human psychology. Any other justifications sound

extraneous to moral thought.

Moral Realism

All queries of lifewhether moral or non-moral, scientific or popular, are basically routed in realism. That is the starting point of all thinking. The acceptance of realism is in this sense at least, not under any controversy as such. Many modern schools of philosophy like existentialism, phenomenology, humanism and the like make a great deal concession to realism.

Moral realism accepts the wrong as a property like redness etc. and hence gets a metaphysical status. However, this may not apply to everyday moralising; everyday moralising has a 'realistic surface'. We do not worry about the metaphysical issues. Hence metaphysical status of wrong stands in enigma. Blackburn calls them moral stance. We speak of them as if they were beliefs, attitudes and appraisals.

Quinn's Divine command theory sees morality as a divine legal system. Divine command theory recognises the power of action; actions have the property of being wrong when God has commanded that they should not be performed. One reason why religious systems have easy-block solutions to moral dilemmas; is that their reference points are holy books and religious authority. Thus unanalytic and suspecting minds easily cling to such ready-made solutions. Naivety and religion have lofty ideals and mark out a smooth way of life. Divinity and religion are in close association if not identical.

And hence, morality sans religion may be reality while the vice-versa can never be imagined. Moral realism has a divine as/or religious dimension which philosophy of religion needs to explore for more revelations regarding its nature.

Else, moral concepts are indefinable is a commonsense. Moorian began his Principia Mathematica by quoting Butler's observations; "Everything is what it is and not other thing".

Hobbes endorses Moral realism by comparing it with physics. He says that physics and moral philosophy are empirical sciences: even political philosophy consists of morals and politics. A new paradigm is emerging in moral thought. It tries to approach the complex moral field through a rather well known concept of value. The word has been used in several senses in corporate world. It is misleading to compare such factually oriented values with value judgements, whose predicate designate attributes of value. However, philosophers have entertained judgements like 'x murdered y' as both, factual and valuational. The question is "Are there prospects for a science of values ?"

Values are met with all instruments which answer to our interests. Our interests may be personal welfare or social stability or progress and pleasure. Thus, values are instrumental in some practices. We may consider whatever normative values we take as binding upon men, as those which answer our 'real' interest. Men have interest in moral matters.

Objectivity of value-judgements however is a technical matter. It rests on the consideration of quite two different sorts.

1. Whether such judgements are logically similar to judgements of fact.

2. Whether normative values are open in any sense to cognitive discoveries.

If it is the first case, then we may ensure the objectivity of value judgements but then we have to institutionalise them; we have to make them a matter of routine: we have to regularise them: also, we may posit them in conventions or even we may make them arbitarily objective. Thus the objectivity of value judgements may be ensured but then they are relativized to convention.

If it is the second then the question to be raised is beyond merely conventional or provisional objectivity of values, whether any kind of conventions are themselves constant with values discovered to be 'proper' 'appropriate' 'natural' 'normal' 'normative' or 'real' for human beings. The author says that the answer to the first is 'yes' with qualifications and the answer to the second is 'no' without qualifications.

Place of values in sciences such as physics and mathematics is worth noting. Do they really play a prominent role in the pursuits of sciences, because if they do, then there is serious concern for the objectivity of such sciences. But this fear of tarnishing their objectivity is due to misunderstanding of the nature of value-judgement concepts such as validity, consistency confirmation. The knowledge and justified belief- obviously crucial to the pursuit of empirical and formal sciences, - are inherently value-laden is not of crucial importance for some such concepts like health and illness, justice and injustice, normal and abnormality, maturity and immaturity and virtue and vice. Under such conditions reason will have to be applied for the choice of one over the other.

But this cognitive pretensions can be avoided. The incentive is simple: reject authority, institution, tradition, prevailing order and all from within or without. This can be done by challenging the right of such institutions as family, worship places, education and other institutions to preach moral values directly or indirectly. Else accept their authorityas wholesome by exploring their historical roots that will show different practices of different civilizations.

Also it can be observed that there may not have been any cognitive compulsions or reasons behind their practices. The upshoot, if true, is that values we think binding as if categorically accepted by rational agents is a wishful thinking. We are just partisans and as partisans we seek our supporters and generate an ideology, and seek instances to justify them. That we confirm to them independently is a pretence. We avow the very norm that we seek to subscribe to and thus confirm to the psychological basis of moral practice.

There are at the bottom, two distinctive strategies by which such norms are taken to withstand assault on rational grounds, or rejected on rational grounds. Naturalism holds that the very meaning of the fundamental value-oriented term 'good' or 'right' or 'ought' etc. may rightly be explained only in terms of certain congenial conditions, arrangements, relationships, qualities and the like.

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Charandas gives us the usual experiences of form, light and sound with which we are already familiar. "In this territory", he says, "we meet with priceless pearls without oyster-shells, and flashes without lightning." He also makes a very complete list of the different kinds of Anahata Nada which a mystic experiences as marks of spiritual realisation. Thus he tells us that the Anahata is experienced like the humming of a bee, like a conch, like cymbals, like a bell, like a flute, like a kettle-drum, and like the terrible rumbling of a cloud. So far so good. But Charandas also goes on to further experiences in which it would be difficult to understand how much there is of poetry, and how much of realisation. 'In such a territory", he says, "flowers blossom without season, and fruits are laden with ambrosial juice."

- Gurudev Ranade in Pathway To God
in Hindi Literature, pp.216-217

THE CHALLANGE OF SUCCESS

-Prof. Jonathan Shear

I. Throughout history the overriding challenge facing humanity has been to acquire enough material goods to ensure existence, safety and physical comfort. In the past half century advances in technology and new forms of social organization have enabled us to meet this challenge to an unprecedented degree. Large portions of humanity have enough food, comfortable shelter, and significant leisure time. Affluence is the norm in North America, Europe, Japan and other economically advanced sectors of the world. Hundreds of millions of people in India now enjoy “middle-class” status, China is rising fast, and pockets of affluence are common in much of the ‘developing world’. But material success has proven much less fulfilling than anticipated, and it has produced unexpected problems of its own. Happiness has proven elusive, confusion about values is widespread, consumerism is a dominant force socially and economically, and destruction of the environment is a global threat. There is wide agreement about the existence of these problems-but not about what to do about them. Taken together, the world’s ancient wisdom, traditions and modern science, however, can help us understand many of these problems, and point the way to their solution.

II. In the 1950's the United States and Canada enjoyed the highest standard of living compared to any civilization in history. It was widely predicted that productivity would double by the end of the century, and people would work half as many hours and devote the rest of their time to enjoyable leisure pursuits. This of course did not happen, Productivity did double. But in general instead of free time, the dividend has been a doubling of the already unprecedented affluence. People are still working long hours-but apparently enjoying it less. The prediction that people would naturally turn to intrinsically fulfilling activities had seemed to be simple common sense. What happened ?

In 1958, John Kenneth Galbraith, Harvard economist and later President of the American Economics Association, published *The Affluent Society.* His central thesis was that the move from poverty into an age of affluence required a new economic theory and a new economy. The goal of this new economy should be developing a 'new class of citizens' through investment in education and development of intellectual, literary, cultural and artistic values. The book quickly became a best seller. It was criticized for suggesting that a 'new class' of highly educated citizens should have a prominent role in society's culture. But its thesis that the prevalent economic focus on consumer goods should be changed to a focus on 'investing in men' struck a chord with large numbers of people.

Within a few years millions of young people, raised in the new affluence and responding to their own feelings rather than abstract economic considerations, plunged ahead with their own experiments. They took it for granted that the necessities of life could be acquired without undue effort, rejected as outmoded the notion that life should focus on material wealth, questioned the old 'work ethic,' opted out of 'the rat race' for higher salaries - and the 1960's 'counter-culture,' devoted to enjoyment and experimenting with new lifestyles, was born. This was a worldwide phenomenon. It took root in affluent university communities, and was soon embraced by millions of young people acrossd the world, from Berkeley to Paris, Tokyo and beyond. But in less than a generation the 'counter-culture' disappeared, and the aditional focus on amassing wealth quickly became dominant again. In the United States, the 1980's were even widely referred to as 'the decade of greed.'

III. Now, despite unprecedented affluence, in which ordinary people enjoy luxuries not available even to royalty in the past, attention still remains on amassing wealth. A recent (2007) poll by the Pew Research Poll finds that in the United States four out of five people aged 18 to 25 take 'becoming rich' to be one of their two 'top goals.' Another Gallup study reports that a majority of people aged 18 to 29 'dream about' getting rich. A similar (2003) Gallop study found that a majority of people under 30 think it 'likely' that they will become rich. But this widespread expectation of becoming rich does not appear to be having the effect it had in the past. Throughout history this expectation has been associated with optimism and happiness. But it is now a widespread feature of a culture plagued with serious emotional problems. Debilitating mental disorders are shockingly widespread. According to the World Health Organization one in every seven adults in developed countries suffers from severe depression. Crime has risen sharply. Loss of values is widely decried. Drugs and violence are major problems in schools. Anger, negativity and gratuitous violence are major themes in popular culture, especially in music and video-games sought after by young people. Why such dissatisfaction despite unprecedented affluence? Why has the growth in wealth not been accompanied by corresponding growth of happiness? And why do people still work such long hours without fulfilment?

IV. The 'hierarchy of needs' theory developed by Abraham Maslow, one of the pioneers of both humanistic and transpersonal psychology, can help us understand these historical events. Put most simply, the idea underlying the theory is that satisfaction of 'lower,' more basic needs is, in general, a precondition for attending to more sophisticated, 'higher' ones. The theory was first articulated in terms of primates, where the need to breathe takes precedence over eating, hunger takes precedence over social grooming, etc. In its mature, most influential form, the theory distinguishes five levels of needs, for (1) physical well-being, (2) safety, (3) belonging, (4) esteem and (5) self-actualization, respectively. The first four levels deal with familiar physiological and psychological topics. The fifth, 'self-actualization,' however, is likely to require some explanation. This level is characterized by a cluster of traits often exhibited by highly creative and influential people, including, for example, their being :

- reality-centered
- accepting of self and others
- oriented toward problem-solving rather than ego
- spontaneous
- creative
- appreciative of solitude
- resistant to social pressure
- capable of intimate personal relations
- ready to learn from anyone no matter how humble, and
- directly acquainted with mystical ('peak') experiences.

People who display all (or most) of these traits are defined as being highly 'self-actualized'. Ordinary people may often display some of them as well. Indeed according to the theory all of them are aspects of every normal human being's full potential, and we all have a natural impulse to develop them. This impulse may go unnoticed so long as lower needs remain unfulfilled and command our attention. But as our lower needs become satisfied, higher, self-actualization needs become increasingly influential.

The theory has been refined and criticizedqued in various ways over the years. For our own purposes, however, let us simply assume that our needs can be often grouped roughly according to the theory's categories, and that higher needs generally tend to come to the forefront when lower ones are satisfied. With these ideas in mind, let us return to the recent historical responses to affluence and the challenges they present.

V. It is not hard to see why the social experiment of the youth movement spread so quickly. To the youth of the time, raised in affluence, the old 'work ethic' that defined life in terms of working hard at a job, seemed irrelevant. It had not been part of their own young lives and seemed to make little sense intellectually. Why work hard to 'get more stuff' beyond what one actually needed? Why not instead turn, so far as possible, to activities that are more intrinsically enjoyable and fulfilling? Maslow's theory allows us to recognize this rejection of the old paradigm of life oriented around amassing wealth as more than just an expression of the youthful tendency to turn from work to play whenever possible. Once our lower, material needs have become satisfied by widespread affluence, our higher needs come to the fore and demand satisfaction. When this happens, continuing to focus on the already satisfied, lower needs is worse than useless. For it diverts energy and attention from the real task now at hand, that of satisfying the newly liberated higher needs for growth and self-development. Rejection of the old paradigm was also an expression of the newly liberated impulse for growth and self-actualization.

Maslow's theory also suggests something of why the counter-culture was so short lived. The youth of the time, liberated to an unprecedented degree from the constraints of work, turned to play, self expression and experimentation with all sorts of 'alternative' lifestyles.

But fulfilling our self-actualization needs involves more than play and entertainment. It requires developing the self from within. This is a matter of development of one's awareness or consciousness to the point that it spontaneously functions and expresses itself in accord with the traits characteristic of self-actualization. Thus, as Maslow's theory might lead us to expect, 'development of consciousness' and 'consciousness raising' became major themes of counter-culture thought. But the counter-culture's experiments on the whole proved unable to do the relevant work. Self actualization needs remained unfulfilled, dissatisfaction grew, and the new life-style lost its appeal. Reversion to the age-old, wealth-based orientations to life that had been so successful in increasing happiness in the past was only natural, and the counter-culture faded from sight.

Economic prosperity soared to even greater heights than before. But this time the increase in prosperity seems to have been accompanied by a decrease in general happiness. Maslow's theory helps explain this unprecedented result as well. Once our higher needs for inner growth have come to the fore they call out for satisfaction, and until satisfied they tend to produce a sense that something is missing, even if it may not be clear just what this something is. The attempt to resolve this dissatisfaction through activities such as amassing wealth designed only for satisfying our lower, already filled needs, rather than the higher ones now calling out for satisfaction, is doomed to failure. Dysfunctional, unhealthy, unhappy ove-consumption, so common throughout the world today, is the natural result. The case is analogous to that of an otherwise well-fed person who remains hungry because of a lack of particular nutrients, and unaware of what is needed, eats even more food not containing the necessary nutrients, only to become overweight rather than satisfied. Once awakened, our higher, self-actualization needs have to be addressed directly. These needs, as Moslow's theory puts it, are growth needs, not needs for external things. They are expressions of the natural impulse to develop inner awareness, and demand, and can only be fulfilled by, development of consciousness itself.

VI. The idea of developing consciousness itself was largely new to the modern West. But it has been a mainstay of Asian traditions for millenia. Thus not surprisingly as the idea of developing consciousness began to gain currency in the West, thinkers in various fields began to take interest in Eastern wisdom traditions. Maslow in particular noted the parallels between his observations about self-actualized individuals and traditional Eastern descriptions of highly developed, 'enlightened' people. Thus, for example, self-actualization traits such as the ones listed above are all themes of Eastern wisdom literature. Acceptance of others' views and readiness to learn from anyone no matter how humble, are central themes of popular stories, such as the one where Shankara, the pre-eminent Vedantic Sage, learns a deep lesson about the transcendental equality of all people from a pariah (low-born) water-carrier, and those by the Taoist sage Chuangtze (pinyin 'Zhuangzi) in which princes learn to conduct their lives and governments properly from cooks, butchers and others of 'low' occupations. One could hardly have a more canonical example of orientation toward reality and problem solving than Buddha's repeated insistence that we need to let go of all concerns with metaphysical theories and attend to the real task of enlightenment, just as a man shot with a poisoned arrow needs to remove the arrow and clean the wound rather than waste time theorizing about the person who shot it. Resistance to conventional social pressures is such a well known feature of so many stories from Zen, Yoga, Vedanta, Sufism and other traditions that they hardly need mentioning. The same can be said about spontaneity, creativity, enjoyment of inner solitude and peak mystical experiences. And to round the list of traits mentioned above, we can note that the capacity for deep, knowledgeable and fulfilling personal intimacy is one of the most conspicuous features of enlightened people, as practically anyone familiar with authentic enlightened teachers will readily attest.

However Eastern traditions do not stop at descriptions of higher developmental states. They constantly emphasize that such things as stories and intellectual knowledge are almost always utterly inadequate for developing such states. Stories and intellectual knowledge are contents of consciouness, and what is needed is refinement of consciousness itself. This, it is generally held, is the result of specific types of nervous system activity, rather than mere concepts. A few people may display this activity spontaneously. But most of us require the practice of procedures designed to produce it. As a result, Eastern traditions over the centuries have put considerable thrust on developing and refining meditation procedures capable of doing this. It is precisely here that they have so much to offer to the rest of the world.

VII. Many people in the 1960's recognized this. Some were inspired by intellectual considerations, others by parallels they saw between psychedelics and mystical experiences described throughout the world's meditational traditions. Interest in these traditions soared. and themes from the Bhagavad Gita, Dhammapada, Tao Te Ching, Chuangtze and Zen koans entered popular Western culture along with the idea, that intrinsically fulfilling 'higher states of consciousness could be developed and maintained. Drugs, of course, would soon prove to be a dead end. But meditation procedures seemed to offer the youth of the world exactly what it wanted and needed. With high hopes, millions began to practise procedures derived from Yoga, Vedanta, Zen, Therevada and other ancient traditions. But in less than twenty years it became apparent that, for most people at least, the hope for development of consciousness did not come about, and interest in Eastern approachers waned. Interest in seeking deeper levels of awareness and new philosophies of life also faded. Development of consciouness, which had once seemed so promising, receded from center stage.

Nevertheless, by the early 1970's considerable number of people had reported significant results from the practice of meditation and scientists in the West began to study meditation seriously. In addition, many retained their interest in development of consciousness and continued to meditate, and others continued to learn to meditate, over the years. As a result, reports of growth of consciousness continued to be made, and to be studied by scientists. Thousands of such studies have now been completed, with perhaps a thousand now published in referred scientific journals. Some analyze reports of mystical experiences and deep levels of consciousness. Others identify unique physiological correlates of some of these experiences. Many more studies report various kinds of psychological growth, including in particular the growth of self-actualization traits. These results would appear to support the conclusion that meditation procedures can, in varying degrees, promote the kind of growth our contemporary world so badly needs.

VIII. This would appear to be a very important result. But from a scientific point of view the current body of meditation-related research often appears problematic. Three major concerns can readily be identified : the historical connections between meditation and religion, the inconsistency of research results for the field as a whole, and the potential for bias in meditation research.

Most meditational traditions developed in religious contexts, and are still presented in terms that from a scientific point of view often appear at best to be unsubstantiated metaphysical speculation, and at worst simply false. Meditational traditions also often claim that people can develop 'supernormal abilities' such as extrasensory perception, levitation, 'out of body' experiences and communication with divine beings through meditation. From the perspective of modern science such claims appear radically unsupported if not simply unbelievable. Nevertheless proponents of meditation today often make them, even sometimes going so far as to assert that they have been 'established scientifically.' This tends to create a powerful aura of skepticism among scientists about meditation-related claims in general.

This concern, while understandable, in reality has little to do with the actual published research. Journal editors and referees normally take their work quite seriously and are careful to ensure that articles they approve do not give the appearance of supporting claims that are not supported by the data according to standard methodological protocols. The reputations of serious journals, and those of their editors and referees, depend on it. The remedy for the concern about the historical association between meditation and odd, unsupported claims is thus quite simple: careful attention to what is actually said in articles published by serious journals. As a result, this concern naturally diminishes with familarity with the published literature and can be expected to decrease steadily as more and more articles continue to be published and discussed.

IX. The second concern arises from the research itself, rather than suspicions about historical associations between meditation and religion. Reviewers of the published research often note that the results are often highly inconsistent. This has often led them to conclude that meditation in general has no significant effect. This reasoning however is clearly invalid. No one would think that the fact that pharmaceuticals as a group have inconsistent effects implies that individual pharmaceuticals have no significant effects. (All one has to do is substitute the word 'meditation' for the word 'pharmaceutical' here to see how fallacious this is.) Indeed, the mistake is so at variance with basic scientific methodology that it is surprising that anyone with scientific training could ever make it, even in a relatively new field such as meditation studies. The remedy for this concern thus is simple logic.

If all meditation procedures were essentially the same, lumping them all together and evaluating them collectively could of course not be quite so problematic. But even a passing acquaintance with the world's major meditation procedures makes it clear that they are often very different. Different meditation procedures regularly use different objects (images, thoughts, mantras, breath, emotions, bodily locations, 'energy flows,' etc.), faculties (intellect, internal senses of sight and sound, emotional feelings, etc.), styles of attention (concentrated, effortless) and relationships to belief (necessary, unnecessary, irrelavant) in very different ways. Thus, to take just two examples, it should hardly be surprising if procedures that focus on breath and procedures that ignore it affect respiration differently, or if procedures emphasizing concentration and those emphasizing complete effortlessness had different effects on physiological arousal and psychological stress, as the research indicates. As soon as this is recognized, it becomes clear that questions of effectiveness of meditation can properly be addressed only by careful evaluation of individual procedures.

In other words, some knowledge about meditation itself should lead one to expect inconsistent results on specific variables for 'meditation' considered generically. The problem of inconsistency of results from research on 'meditation' is thus easily dispelled empirically as well as logically.

x. However, the concern about bias cannot be dispelled so easily. Scientists take questions of bias very seriously, and journals and institutions often insist that even its mere appearance is to be avoided as much as possible. The 'guidelines for dealing with faculty conflicts of commitment and conflicts of interest in research' of the Association of American Medical Colleges (1990), for example, defines potentially bias-producing 'conflict of interest' as 'situations in which financial or other personal considerations may compromise, or have the appearance of compromising, an investigator's professional judgement in conducting or reporting research.' Yet meditation researchers often practice the same procedures they study, and meditation practice typically involve commitment of time and hope of (if not actual belief in) potential results. Meditation researchers also are often supported financially by institutions affiliated with meditation systems. So factors relevant to bias would appear to be very common in the field of meditation research. In addition, meditation researchers very often focus only on a preferred type of procedure and/or tradition. As a result, follow-up studies are often conducted only by other researchers with potentially similar biases. Since normally the definitive way to eliminate bias as a distorting factor in research is replication by independent, critical investigators, this makes it much more difficult to resolve doubts about possible effects of bias.

Nevertheless research continues and acceptance by the scientific community is slowly growing. There is however a way to speed this process up considerably; a consortium in which researchers associated with a cross-section of different meditation traditions work together in teams with research unaffiliated with any traditions. The consortium's primary tasks would be to attempt replication of studies deemed particularly significant, and conduct comparative studies of the relative effectiveness of different procedures on specific variables. Replication by research teams containing people with diverse affiliations different from, and often directly competing with, those of the authors of the studies replicated would avoid the current, quite reasonable concerns about bias discussed above, and speed up the process of independent replication essential to the normal progress of science. The same can be said about the consortium's comparative studies.

The consortium could also establish an internet-based meditation research network to serve as a central clearing house for published studies on meditation, and facilitate world-wide exchanges between otherwise relatively isolated researchers in the field. It could also serve as an authoritative centralized source for reporters looking for reliable information on meditation, thus helping to counteract the enormous amount of misinformation about meditation that regularly appears in the media today.

Such a consortium would in principle not be difficult to establish. All it would require would be the participation of a broad enough spectrum of capable researchers, each willing to follow scientific method where it leads, regardless of their personal allegiances. In our internet connected age it would not even need a physical location. Except where small subsets of its members might need to meet to supervise individual studies, its members could be dispersed all over the globe. Thus very little funding would be required. Eventually it might develop to the point where it required a physical location as well. But a great deal could be done in the meantime to provide solid, scientifically acceptable knowledge of what procedures produce what effects, on what populations, and over what time frames. This would do a great deal to establish the significance of the field within the scientific community.

XI. It would also provide the kind of knowledge needed to address the social problems we began with. Millions of people in economically advanced areas of the world have taken up ‘meditation’ in recent decades. But many things go by the name of ‘meditation’. These include procedures taught by extensively trained teachers associated with established traditions, those taught through YMCA's, spas and elsewhere by people with little or no formal training, those developed by medical professionals for mental and physical relaxation, and derivative ones supposed to be learned on one's own from brief descriptions in newspapers and magazines. As a result misunderstandings about the nature, practice and effects of meditation are common, expectations are often unrealistic, and disappointment and disenchantment are common.

All of this underscores the need for well established, well publicized knowledge of which procedures are likely to produce what effects. For only with such knowledge will people be likely to choose procedures realistically in terms of their own needs and expectations, and continue to meditate rather than turning away in disappointment. And only then will deeper results of their practices have a chance to emerge. In short this kind of knowledge is essential if meditation is to have a chance of having the kind of widespread effect that society so badly needs.

XII. We should note, however, that proponents of meditation sometimes question the very idea of studying meditation scientifically, arguing that its real value is internal and beyond the grasp of all objective measures. This can readily be granted. Indeed, there are reasons to think that subjective quality of all experiences, mundane as well as extraordinary, liesbeyond the ken of objective science and its methods. But this does not provide any obstacle to scientific evaluation of the objective significance of meditation in general, or the degree to which procedures produce measures of self-actualization in particular. It does not even affect the ability of psychological tools to measure whether people reporting mystical experiences such as pure consciousness, unbounded bliss and non-dual vastness display greater equanimity, compassion, joy, fluid intellegence and physiological integration, as meditation traditions claim. Maslow, for example, found such mystical experiences to be associated with the highest level of self-actualization, without having to think that his work could capture their essence. The seminal figure in the field of moral development, Lawrence Kohlberg, concluded similarly that 'non-egoistic, non-dual' 'contemplative experiences' were basic to the highest level of moral development. Researchers have been studying such correlations in the context of meditation for decades. And it is precisely these kinds of results that we are concerned with here, all questions of essence aside.

XIII. Unprecedented affluence has liberated our self-actualizations needs for development of consciousness on a scale never before encountered. These higher needs now call out for satisfaction. Asian meditation traditions have always claimed that meditation can fill these higher needs, enable people to experience deeply satisfying levels of inner awareness, and reduce psychological dependence on external things above and beyond what is needed to satisfy our lower needs. This accords with modern psychology's finding that self-actualized people tend to depend more on inner resources than external things for their happiness. In addition, research in recent decades has indicated that this sort of growth can be enhanced by at least some kinds of meditation. If this kind of growth could become widespread and sustained, a major contributor to problems of over-consumption, destruction of the environment, competition for resources and even international conflict would be eliminated.

Can such growth really become widespread? There is no precedent, and even the bare possibility is easy to doubt. Nevertheless, not long ago it was widely thought that the average person would never be able to learn to read, write and do basic mathematics. This of course turned out to be false. Perhaps this will turn out equally well for self-actualization, and even enlightenment, as well. Only time will tell. But whether only a few people or the great majority are capable of this growth, the marriage of ancient meditation traditions and modern science appears to be the most promising way to maximize it. Whatever the result, the more people who grow in this way, the better off we will all be. Thus, even if the number attaining full growth remains small, we have an ethical obligation to promote it as much as possible. As the Gita tells us, 'Even a little of this dharma' should bring great relief. What better place to start than India, the source of so many of the world's great meditation traditions ?

*(Exerpts from the proceedings of the Seminar held in Pune on 6th & 7th June, 2007, on Fiftieth death anniversary of Gurudev Ranade, on concept of **"Ultimate Reality"**.*

*-**P. D. Dharwarkar**, Member of Editorial Board).*

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GOD REALISATION, THE SUMMUM BONUM OF HUMAN LIFE

- Dr. N. V. Kulkarni

(Continued from last issue.....)

The Oxford Companion to the mind defines an After-Image as "An image seen immediately after the intense stimulation of the eye by the light has ceased for about a second, the after image is 'positive' and then it turns to 'negative'; often with fleeting colours. The positive phase is due to after discharge of the receptors of the retina; the negative phase is caused by loss of sensitivity of the receptors as a result of bleaching of the photo-pigments by the intense light"

The after-image appears in a location without appearing to be in that location, it is seen as located before one's eyes rather than one's mind. It is seen as overlying the thin air before one's eyes if is seen after its formation with eyes open and eyes closed. (Philosophy of colour - Vol.1. 86). One may try this experiment. Look for sometime at the sun, then close eyes and watch the after-image turning gaze to any different location with eyes open and then closed, till the image is obliterated.

The most important thing is after-images require an external source for their coming into existence and they get eventually obliterated. This is not so with morphic and photic forms that are perceived intuitively in mystical experience.

Coming to a lesser singular sense experience viz. of touch and its counterart in mystical experience, St. John of the Cross insists that those touches occur 'in the substance' of the soul, not in its faculties, consequently, they have neither form or figure. He seems to use the term 'touches' to denote an experience unrelated to sensation but analogous to it by its directly intuitive character. The sense of touch was probably selected because of its greater immediacy and lesser distinctness (UM 456/457.)

2.3. An Enquiry into the Criteriology

Prof. Ranade has discussed the problem of the criterion in almost all his works. In *Pathway to God in Kannada Literature* he has enumerated a number of criteria used by Indian and Western thinkers. Another account with special reference to Kant,. is found in *Mysticism in Maharashtra* and *Pathway to God in Hindi Literature*. In the *Bhagavad-gita as a Philosophy of God-realisation*, he has discussed criteria as found in the *Gita* verse IX.2. The freshness of his approach to the *Bhgavad-gita* has resulted in locating in just half the verse, three major criteria of mystical experience. The highest criterion according to him is personal i.e. one's own experience, the reality of which is beyond any doubt. We shall begin the discussion with the criteria mentioned in *Pathway to*

God in Kannada Literature.

2.4 Nature of a Criterion.

"Those of you who have studied European and Indian philosophy and followed the controversies in both will understand how difficult the problem of the criterion is. In Indian philosophy we have fought the *Pratyaksha* (direct evidence). *Anumana* (inference), *Upamana* (similarity or analogy) *S'bda* (authority), and so on. In contemporary philosophy, we have so far three great schools of thought, each battling with the other, in regard to the nature of the criterion. The realistic criterion is correspondence, the idealistic criterion is coherence, and the pragmatic criterion is utility. Of course, the criterion which I am discussing is a practical criterion, a mystical criterion. It is not merely an intellectual criterion. We have fought and do fight in vain for many things. But it is our own experience that matters, and it is that experience which makes Reality real" (PGKL-213). Prof Ranade has here given a long list of different criteria, Let us try to understand the intellectual criteria here. In Western thought, two kinds of enquiries are instituted. (i) What is (are) the source (s) of knowledge? (ii) what is the criterion of its validity? Knowledge is gained in one way while it is tested by another. Sometimes however the two coalesce as in the case of empiricists who say that experience is both the source and the test of knowledge. In Indian philosophy, the problem is differently styled. The source of knowledge and the test of validity are fused. The enquiry is always into the source of valid knowledge, *Pramana,* because obviously pieces of information, if not valid do not deserve the name of knowledge (*Pramana*).

A criterion is a means to know what is true and what is false- to separate truth from false-hood. 'A thing is true, is a metaphysical fact. It remains true whether any one knows it or not. But if any one wants to know the truth of a thing one has to use an instrument. Such an instrument is a criterion. Truth constitutes the nature of a thing; a criterion knows it to be so. hence truth is constitutive (concerned with existence) while a criterion is epistemic (concerned with knowledge). For example, that the sum of three angles of a triangle is equal to two right angles, constitutes the very nature of a triangle; but the process of knowing or proving that the three angles are together equal to two right angles is epistemic. To sum up truth as a fact is one thing; its knowledge is another. The former is metaphysical the latter epistemological. Mystical experience is a fact; but it must be proved to be so; and for proving the truth or validity of a mystical experience, the criterion comes in. In order of existence, truth comes first; while in the order of knowledge the criterion gains priority. In short, truth does not depend on the criterion for its existence; because the criterion comes in only in the knowledge- process. The surest criterion must be comprehensive and self-evident; it should not require any other criterion to validate it, It is obvious that there can be only one such criterion.

(To be continued......)

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> *Finally, as the Yogic effect of God-realisation, Charandas adds a personal note in the advice which his spiritual teacher, Sukadev, had given to him. "Meditate in such a manner, O Charandas, that, by great fortune, you may reach the supreme one pointed pinnacle in the process of meditation." The reference here is evidently to the peak of the lateral ventricle in which all spiritual experience must ultimately be centred, and enjoyed.*
>
> *- Gurudev Ranade in*
> *Pathway to God in Hindi Literature, pp. 219-220.*

PROBLEM OF EVIL

-Prof. M. A. Jalihal

Introduction :

Good and evil, in the final analysis, are ultimate components of the universe. Evil is a definite and positive factor, something that cannot be explained away. Specific good and specific evil may fade from experience, but goodness and badness are inescapable elements in all experience. Every throb of existence has some value for itself, for others, and for the universe. Such a value may be a positive or negative achievement. The problem of evil is one aspect of the problem of achievement. We have to look upon the problem of achievement, both individual and social, as a problem in the coordination of living values. But the center of such living values is the human soul. The human soul, like every being, is a synthesizer. Its good resides in the realization of strength of many feelings fortifying each other as they meet in the novel unity. Its evil lies in the clash of vivid feelings, denying to each other their proper expansion. Its triviality lies in the anesthesia by which evil is avoided. Evil is the halfway house between perfection and triviality. It is the violence of strength against strength.

In some sense or other things go wrong. And the notion of correction from worse to better, or the notion of decay from better to worse, enters into our understanding of the nature of things. The existence of evil does not constitute a problem for man in the lower levels of culture. The growth of reflection, the formation of the idea of a world system and a social order, provoked inquiry into the origin and meaning of evil within this order.

Origin and Meaning of Evil :

The possibility of evil is rooted in the freedom of individuals; and the actuality of evil consists in the perverse exercise of this freedom. There is evil when things are at cross-purposes. There is evil in the world because the individuals' attainments/achievements do not wholly conform to the ideal norms (God envisions for them). When an individual thing does not attain the ideal it might have or when there is a disharmony of realization by entities not conforming with an ideal harmony, which might have been realized instead, these failures are evil. Again, the evil lies in the loss to social environment. There is evil when things are at cross-purposes. Internal inconsistency in the realisation of individual soul's purposes is the note of evil. Thus evil in the world might be considered as a contrast between what *is* and what *might have been*. The contrast in the world between evil and good is the contrast between the turbulence of evil and the 'peace which passeth all understanding'. There is self-preservation inherent in that which is good in itself and the creativeness of what can, without qualification, be termed good. Evil is positive and destructive; what is good is positive and creative. Evil is a destructive agent among things greater than itself. The nature of evil is that the characters of things are mutually destructive. The fact of instability of evil is the moral order in the world. Evil promotes its own elimination by destruction or degradation or by elevation. But in its own nature it is unstable. The struggle with evil is a process of building up a mode of utilization by the provision of intermediate elements introducing a complex structure of harmony.

Forms of Evil :

There is the evil of triviality. It arises when the situation requires a deep experience but a merely superficial one results. Such an evil arises as the result of missing an opportunity to reach "excellence". E.g. a teacher may have an opportunity to make a profound and provocative remark, but he misses his chance and indulges on some commonplace. This tragedy of evil calls to our attention what might have been, is not now, but may be in the future. The spirit of adventure may be the agency whereby the ideal, now thwarted by tragic evil, in due time comes to final realization. No man will be aroused to overcome evil unless he has the vision of what 'may be'. Our evils now take the form of economic depressions, political corruption, social injustice, excessive nationalism, war and international rivalries, and social and individual insecurity. The causes of these troubles are, for most part, such things as human greed, injustice, ignorance, folly, suspicion, fear, indifference, and betrayal of trust, and so on through a long list of human weaknesses.

Kinds of Evil :

Broadly speaking, there are at least four kinds of evil in the world (1) pain, (2) error, (3) ugliness and (4) sin. These are the direct opposites of the four great values that we might expect to see universally prevalent in a perfect or divinely ordained world - happiness, truth, beauty, goodness. Truth, beauty goodness are the ultimate values which are more than human or social conventions and are somehow grounded in the nature of things. Practically, all discussions on the problem of evil deal only with two of these four anti-values viz., with physical evil (pain or suffering) and moral evil (sin). Natural evil was in the world and abounded before sin was known. Natural evils are those involved in the course of nature, and affect, not only man, but all other finite creatures as well. Moral evils are those, which spring directly or indirectly, from the exercise of the human will, and are made possible by the activity of conscious beings. Man is responsible for moral evil. As to suffering harrowing pictures might be drawn of the pain and misery that are in the world, much of it apparently undeserved. Large-scale physical and mental ills or calamities are caused by cataclysms such as earthquakes, floods, famines, pestilences, and wars. The innumerable tragedies of private life are no less painful to those involved, than the above evils. e.g. poverty, bereavement, disease, madness and the petty anxieties and worries of daily life. Such experiences as these in their cumulative effect have led pessimists of all ages, to say that "all is vanity and striving after wind", that "life is not worth living". The reaction of sensitive souls to life's tragedy has often been a feeling of bitterness, despair and rebellion. But perhaps the chief count in the indictment of the whole scheme of things is the fact of moral evil (sin). This moral evil in its various forms of "man's inhumanity to man" makes countless thousands mourn. Revelations of wickedness are injustice and cruelty, avarice and profligate spending and unashamed and unrestrained reverie and frivolity, greed and hate, vice and crime, domestic tangles and divorce, exploitation of labour and oppression of the weak, murder and theft, smuggling and bootlegging, intemperance and drunkenness, gambling and prostitution, bribery and adulteration.

Various Approaches to the Problem of Evil :

The general diffusion of evil has forced the philosopher of religion to seek some wider ground of explanation. Hints towards this are to be found in Plato, who saw his ideal realm confronted with the discords of real life. To account for this discord and imperfection he suggested the material factor. The Neo-Platonism connects evil with matter in a more positive and definite manner. Augustine traced sin to a general perversion of the human will, issuing in a total depravity of human nature. The problem was how to avoid making God responsible for the fact of sin in the World. Today the theory, which connects moral evil with human freedom, has been influential in theology. Under the influence of evolutionary theory, the modern thinker strives to show that the elements of evil play a vital part in the growing life of the individual and the race.

The mystery of evil is indeed profound and no solution seems satisfactory. The problem of evil can only arise in the context of the religious belief that the world is created and sustained by the power and goodness of God. For instance, on the basis of the materialistic hypothesis there is no problem of evil. If the world is the sport of blind forces, whatever happens is a natural consequence. Thus, to a materialist or naturalist the universe is ethically neither good nor bad. It is just neutral, coldly indifferent to mere human values. But to pessimist the world is positively and fundamentally evil. To Schopenhauer not only is life actually an evil thing, but also it is inevitably and essentially evil. For to live is to will, to will is to desire, to desire is to feel the want of something, which implies a defect and therefore suffering.

Several theories have been put forth to explain the mystery of evil. One type of theory explains away by denying the real existence of evil. Pantheistic monism, if it is self-consistent, has no room in its system of reality for evil. In Spinoza's system good and evil are purely subjective ideas of reflexion and cannot be predicted of ultimate reality which is a perfect whole. To Hegel also evil is unreal, existing from a partial point of view but disappearing from the point of view of the whole. What seems evil is good in the making a necessary stage in the dialectical movement. It is a temptation for these philosophers that they should weave a fairy-tale of the adjustment of factors, and then as an appendix introduce the notion of frustration, pain or evil, as a secondary aspect. It is quite incredible that the Absolute, as conceived in monistic philosophy, should evolve confusion about its own details. There is no reason to hold that the confusion is less fundamental than order. Our task is to evolve a general concept which allows room for both. Leibniz also regards evil as ultimately due to privation or defect. All such theories ignore the positive aspect of evil. It is a small comfort to the acute sufferer to tell him that his sufferings are nothing but an illusion.

Yet another theory frankly accepts the position that the principle of evil has an independent reality, coordinate and co-eternal with the principle of the Good. This is the dualistic hypothesis. It analyses the universe into two ultimate principles. In the religion of Zarathustra good and evil are symbolized by the antagonistic principles of light (Ahru Mazda) and darkness (Ahriman). In popular Christian theology there is the doctrine of God and the personal devil. Such theories are attempts to relieve God of all resposibility for the evil that is in the world.

The solution to the problem of evil depends on the question, how a genuine division of power, hence of responsibility for good and evil (implying a possibility at least that all of the evil, as well as some aspects of the good may derive from decisions and can be reconciled with the ascription of all the wealth of actuality to God? How is the goodness and power of God to be reconciled with the existence of evil in the world? Critics argue that if he could not prevent evil he is not God; if he could and does not, he is not good. In the first place, God becomes the author of evil only if he is an omnipotent creator responsible for every detail of creation in the universe. But even according to traditional religion and philosophy the very conception of 'unconditional omnipotence' is meaningless. For it was freely admitted by many thinkers that impossibilities must exist for God as well as for man. It must be obvious that God, being the ground of rationality and the supreme principle of goodness, cannot function contrary to His nature. On the other hand, it can be argued that a being that could do anything and everything conceivable would be no being at all with any determinate nature or characteristics. Such a God therefore, is not responsible for every detail of creation including moral evil. And again it is by reason of the final autonomy and spontaneity of all individual creatures that God cannot nullify or overrule the free decisions of temporal actualities. Whatever achievement, good or evil, is made it is rooted in the freedom of individual things. The truth is that omnipotence requires to be controlled by reason, wisdom and love. It means adequate power to preserve the society, no matter what other members may do. It does not mean power to prevent any and all evil or conflict. It is the power to set limits to the freedom, however sharply limited; conflict and evil must always be possible. What

God can do, and because he is good, does do, is to set the best or optional limits to the freedom.

The trouble with those critics who deny the presence of a good God in the world because of the fact of evil is that not only have they forgotten that evil is a direct consequence of the exercise of one's freedom but also the fact that a just, benevolent and good God cannot take away freedom from temporal creatures. Evil is integral to the temporal world.

It lies in the nature of time that "Things fade" and alternatives, exclude. The notion of God is to be defined by the requirement of the Good and the notion of Good always requires 'evil', since Good can only function as overcoming of moral evil. Therefore those critics who object to the existence of evil really ought to object to the existence of freedom, since evil is a consequence of the exercise of one's freedom. It cannot therefore be reasonably contented that the perfection of power, wisdom, love and goodness of God is inconsistent with the fact of evil. It follows that such power and goodness would lose all their significance but for the existence of freedom and evil in the world.

Significance or Value of Evil :

A paradise which is all roses without thorns, all sweetness without an ingredient of sorrow, would seem to be too insipid for human beings to enjoy for any length of time. But mere enjoyment is not an adequate end of the creative purpose. The real question for us is whether the world as we know it is a fit medium for the development of character. As a matter of fact, it is not in pampered and cuddled lives that we find the richest character development, but in lives that have confronted and overcome difficulties and have come out of fiery furnaces purified. But Natural evil, by thwarting man's purposes and intensifying his needs, is a stimulus which calls forth his energies, while moral evil, by assailing his spiritual life, spurns him to the development of his spiritual powers. A whole catalogue of virtues- Patience, sympathy, courage, resource fullness, hope, wisdom, self-sacrifice- would drop out if there were no hardships or obstacles to overcome. It must be obvious that from the point of view of religion, pain and suffering have great disciplinary and educative value. There can be no real virtue without at least the possibility of vice. The total exclusion of moral alternatives would mean the reduction of the world of human life to the plane of mechanical. Our whole outlook implies and is conditioned by the presence of evil in the world, and our moral and religious experience would be something altogether different if there were no sin or temptation against which to contend.

The Problem of Evil in Process Theism :

Instead of keeping omnipotence as traditionally defined and trying to reconcile it with goodness in the face of evil, Process theism gives up omnipotence/redefines it, or better, uses the difficulty of the classical problem of evil as a further argument for seeing omnipotence in another way. Omnipotence does not mean a power not limited by anything else, or a capacity to do whatever is logically possible. The perfection of power is persuasive, responsive love rather than despotic determination of all the details.

A second approach by Process theism is an effectiveextension of creativity and initiative in the universe beyond the human realm, to the entire creation. The free-will-defence is extended, to become the free-process-defence. God may be cosmically persuasive but He is not and provided there is creation at all it cannot be the only source of creativity in the universe. Indeed everything has some degree of initiative, not only human beings but even sub-atomic particles to be is to play a part; many players, indeed all the players, contribute to the cosmic process, not just by nihiliating.

A third consideration by many process thinkers is that what we call evil takes a variety of different forms and derives from a variety of different sources. Evil is disorder, disharmony, rather than privation; though there is also the evil of boredom and lack of achievement. Some of these evils result from the creativity and initiative of created agents, deliberately introduced into the drama so to speak; some eviis on the other hand are no one's fault, the unpredictable result of different initiatives.

The work of the Divine is a necessary condition for any cosmos whatsoever, and God presides over the cosmic process as it goes along. The Divine lure is everywhere pervasive and cosmically and externally persuasive, but does not fully determine the nature of the cosmos in actuality.

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THE QUANTA AND QUALI OF EXISTENTIAL REALITY

(The Mystery of the Animal called Man decoded)

-*Dr. T. N. Achuta Rao*

Introduction :

Now we know for certain that the universe has come into existence about 13 billion years ago, and 26 billion light years (LY) across, filled with billions of galaxies; this universe, now called 'multiverse', is not of just two or three dimensions, but many that we cannot even imagine. This knowledge of our universe is credited to the famous Physicist John Wheeler. No poet's imagination could ever invent a story as fantastic as the facts and figures revealed by science and techno-logic. We, the living beings, are the mystic creatures that are a bundle of vibrating cells and nothing else. All the members of a family, say, from our grand-grand fathers to grand-grand sons (may be those who are yet to be born) are just a 'passing event' that too in a matter of a hundred or two hundred years; and, after all, what is a hundred years in the cosmic time scale of a million years! In fact, we cannot recognize the face of our own close freind sitting in a fast moving train. Such is our mysterious fleeting world. It is all a quanta and quali and nothing else.

The Quanta is the first principle and the Quali (ty) follows it. The material scientists view the Matter as the fundamental principle. So far scientists have succeeded in dissecting matter to the level of sub-atomic particle and the biologists have succeeded deciphering the 'cell' and tracing its basic structure- chemical compounds. Now we know the DNA chain consisting of the amino acids, proteins, enzymes and vitamins. This is the basic understanding in the field of organic life. The tiniest of the substance depicts certain qualities, simply called 'quali' here. This is the second principle. Both the matter and its quality constitute the 'quanta' and the 'quali' of existential reality. The quality of the waves such as the wave intensity (our 'Thoughts' waves) decide the types of form and function and it is no wonder, why we are what we are and where we are.

Quanta, the vibrating energy particles of light, also called 'div' (Deva), is Shree Hari Citta (Divine Will) or ***Shivecchaa. The vibration of thought of Buda Nilakhanta [see Fig. 1.] in Yoganidra as the 'cit', the radiating energy in particles and waves is the cause of creation. The citta (thought) has its source in the 'cit' the pure Consciousness that is the store house of all Knowledge, Information, Technology, Creative Force and the Ability to transform things. This has created the objective world. This divine will, 'citta', works as chetana (Prana) in all life forms here.***

According to Quantum Mechanics, the smallest particle is a quark, an electron, or it may be particles of bosons, hadrons, or fermions, or a photon (a particle of light). This may, in fact, be our soul, atman or Jiva-jyoti, i.e., photon, or a much subtler energy, driving force within *us as 'chaitanya', the invisible solar battery. All living creatures are the children of this first Manu Vivasvan.*

*Although science has discovered this 'quantum material', the sub-atomic particles in quantum mechanics and electromagnetism, it is not a new thing for Vedanta. The scientists take the help of mathematics and algebraic techniques to express their ideas and findings; similarly, the ancient sages spoke a different language. It was a language of a syllable and a word in Sanskrit like the 'a' 'sa' and 'ha' and the 'Om'. The language of God is nothing else but the breath; it is our own breath that spells letters **'S'** and **'H'** and **'m'** making it "**Shivo'ham**". Incidentaly, the power of the sound **'H'** is both **Shiva** and**Shakti; it is expressed in the colon/symbol of 2 Dots [:] of which the upper dot is Shiva and the lower, Shakti. Both Shiva and Shakti are supported by Parama Shiva 'A'. Hence, it is the 'Sa', 'Ha', and 'm' that makes "Shivam" that rules this universe.***

*The first letter of the alphabet "A", and its sound that emanates from the navel, the seat of Brahma, is the representative of the supreme Lord. It is the power of creation. It is called "Ekakshara Brahma". All the letters of the Alphabets (whether of the English or the Sanskrit) sound, spell and mean God only. The Lord sits within the cavity of the heart as '**Antaryamin**' and breathes as vital airs (usiru), life force (Prana), and Consciousness (Prajnya). The energy that brings forth this sound, letter (Varna) and the word are nothing else but the Lord in action! Those who doubt this are advised to stop their breath for a few seconds and see for themselves. If one* *cannot create or control his breath, who else is managing it? The breath and sound ('**sa**' and '**ha**') of the Lord is the one that no one can create, sustain or maintain and destroy. Hence it is Shiva and Shiva only.*

*In fact there is none else in this universe except Him, the Lord, everywhere. He is "smaller than the smallest and larger than the largest" ("**anoraniyan, mahato mahiyan**"). This entire universe is pervaded by Shiva, the pure Consciousness ("**Ishavasyam idam sarvam**")* and *"everything is Brahman here ("**sarvam khalvidam Brahma**") says the Upanishads. The Lord created creation and entered into it ("**tad srushtva tadevaanu pravishat**", says the Veda. We have seen the Text of Bhagavadgita that starts with the terms like, "Shree Bhagavan uvacha" and Shivasutras and Vijnyanbhairava that start with "Shree Devi uvach" and "Shiva thus replied", etc. We never doubt or question even for a moment whether God speaks, or in what language does he speak if at all he speaks, or for that matter, can we hear Him and understand what He says. We simply accept or take for granted whatever the Sage Veda Vyasa said, or what is purported to be the writtings of Vighneshwara who wrote it with a broken tooth of his own (!) without bothering to know who they are, and know what we are reading. Thus, we are in a wonderland of science and spirituality, mysticism and epics and Puranas.*

Everything is 'cit' and 'citta' of the Lord

This universe is an ever expanding objective world that is limited by time and space. This limitation is caused by

Mind-curtain that covers the reality of 'cit'. But for this Mind-curtain there world be no, cosmic drama. It is the force unleashed by the Lord as 'citta'. The same 'cit' of the Lord has reflected in the 'citta' of His creation in humans. All the great Minds that have passed through this earth since time immemorial including Purushottama Shree Rama and Avatara Purusha Shree Krishna and the attained great souls like Buddha, the Jina Mahavira and learned Shankara, Madhva, Ramanuja, as well as our own Shree Ramana, Swami Ramkrishna, Maharishi Mahesh Yogi or the eloquent Rajaneesh in addition to the great scientists like Newton, Einstein and Hawking or the thinkers like Plato, Socrates, Aristotle, Schopenhauer, Bacon and Spencer could be placed appropriately at different levels of Consciousness- from the highest and the purest to the lowest and the muddled; even the great scientists, Nobel laureates, celebrities - rich and famous, come within this bandwidth. It starts with Tapo Janah; the Sapta Rishis or Munis like Narada, Atri, Devala, Vyasa, Bhrugu, Durvasa, Vashishtha and Vishvamitra at the 'Tapo lok', Ajnya level and comes down to the aborigines and the barbarians at the Basal Plexus (Mooladhaara Prajnya) level. Shiva is the ultimate, the final goal to be attained! One may ask where is Shiva. Shiva is everywhere. Shiva is Consciousness that pervade the universe as chaitanya, energy. Shive is the creative force of this energy. The energy and its force constitute the inherent nature of every particle of matter. Every grain of sand is a replica of Shiva and Shive in one. It is a mini universe. To see a universe in a grain of sand and a heaven in every flower is the way to see Shiva.

"There is a sense in which the universe is "in a grain of millet;" for if the grain and the universe are considered not in their extension but as regards their common and immutable essence that insists in the absolute. Now it can be said that the universe is "in the grain at the same time that the grain is in the universe.......", says A. Coomaraswamy. It may seem illusory. Time, Space and Object exist in One, Shiva. These three are One; object exists, rather enclosed in space since it is identified with its surrounding. Space cannot exist apart from objects. It (the object) endures, and thus, it is in Time. Both Time and Space are also one. Thus, Time, Space and Object are mutually dependent and inseparable, and therefore the unreality of any one of these makes the other two also unreal. "***Naasato vidhyate bhaavo naabhaavo vidhyate satah; ubhayorapi drushtontastvanayostavadarshibhih***" [Gita 2.16]. It is this mutual inter-penetration that makes them illusory and unreal. This is the doctrine of Hua-yen's *'Mutual interpenetration of light in gems'* of ***shih shih wu ai.*** It is this basic concept that eludes our understanding of the 'Absolute Reality'.

(To be Continued...).

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Eternity Compressed in Time :

MY REMINISCENCES OF SHRI GURUDEV

-Prof. M. L. Sharma

(Continued from last issue...)

Shri Gurudev has till now considered the incentives and the moral preparation for the path to sainthood as advocated by prominent Hindi Saints in their Dohas. He now takes up the topic of the relation of God to saints according to the Dohas. First of all he dicusses the rarity of the phenomenon of sainthood, and then gives an exposition of doctrine of God, particularly the doctrines of the Immanent and the Transcendent, the 'अंतर्यामी' and the'बहिर्यामी', the latter being a very "notable contribution of Tulsidas to the Philosophy of Religion." Shri Gurudev then proceeds to discuss the ten ascending stages of Tulsidas's Philosophy of Devotion. He next proceeds to deal with the relationship that exists between saints and God, both practical and philosophical.

1. Sainthood, a rare phenomenon :- Discussing the rarity of the phenomenon of sainthood Shri Gurudev recalls the statement of the *Bhagawadgita* that one out of a million ever reaches God. Many seek, but a few are chosen. In similar spirit, we are told in the Doha by Kabir, 'संत संत सब एक है I' that in a field covered by

poppies, rarely one yields red capsules. In the assemblage of saints rarely one is characterized by an ardent and burning love of God. Others remain only white and unaffected. Shri Gurudev clarifies that redness and whiteness are respective marks of ardent love, and an unimpressionable indifference. In the *Bhagawadgita* and Sankhya Philosophy redness and whiteness are compared to 'रजोगुण' and 'सत्वगुण', while the dark colour is reserved for the 'तमोगुण'. In the present case, however, Kabir reverses the conception, and tells us that redness is the mark of ardent and passionate love, whereas the whiteness is a mark of an unimpressionable tabula rasa. Shri Gurudev further points out that redness has been credited with three kinds of emotions in the history of Psychology. Redness in the *Bhagawadgita* means activity, in the language of contemporary Communism it signifies violence; and in the language of Kabir, it means a burning love for God or the highest devotion. Kabir in a famous passage talks of the redness of God as well as the red love of God;'लाली मेरे लाल की जित देखौं तित लाल । लाली देखन मैं गई मै भी हो गई लाल ॥' If you ask Kabir of what this redness is the outcome, he would have no hesitation in saying that it is the outcome of God's grace 'कोई कुदरती लाल है.'

Shri Gurudev tells us that another Doha of Kabir,'सिंहो के लेंहडे नहीं' gives certain illustrations to support this rarity of the phenomenon of sainthood. A real saint is a rare being. You can find him only on occasions. Lions, says Kabir, do not move in flocks, there are no processions of swans, and rubies are not collected in bales. Even so, there are no caravans of saints. In another poem Kabir has described a saint living like a rhinoceros who delights in living alone to himself. Similarly, in yet another Doha Kabir tells us that the forest does not abound in sandal trees. There are not many generals in the army. The sea is not replete with pearls. This has been said in a Sanskrit verse :'शैले शैले न मणिक्यं, मौक्तिकं न गजे गजे । साधवो नहि सर्वत्र चंदनं न वने वने ।।' Shri Gurudev says, "A saint when born shines in his own native lustre like superb form of spiritual experience to which nothing else can be compared, and which stands supreme above all other forms. (Pathway to God in Hindi Literature, p. 339).

2. The Immano-transcendence of God :- Shri Gurudev next proceeds to consider the immanence and transcendence of God as taught in Dohas. Tulsidas gives us two very fine Dohas on the subject of immanence and transcendence. In the Doha 'तुलसी मूरति रामकी घटघट रही समाय ।, we are told how the form of God remains latent and immanent in all human beings, as well as in all things of the world. For this immanence the Doha gives the analogy concerning the way in which red colour lies latent and hidden in the myrtle-leaves. This colour cannot be brought out unless the leaves are pounded in a morter, or with a stone. The implication is that the form of God will not appear to our vision, unless we pass through

difficulties and perils. Shri Gurudev here refers to Kunti in the *Mahabharata*, who when asked by Krishna what she wanted, said, "adversities":that was the boon she asked from Krishna. It is only when we pass through adversities that we are reminded of the presence of God and then we know how we can surrender ourselves to God. Another Doha from Kabir, कस्तुरी कुण्डल नसै मृग ढूण्डे वन माहिं tells us how musk lies hidden in the navel of a deer, and yet the deer roams in a forest from place to place in order to find it. Probably, it is the scent of the musk inside that makes the deer run about to find it in the outside world. Immanency may thus serve as an incentive to transcendence. On the other hand, transcendence itself may serve as an incentive to immanence. In the Doha ''हरि को ढूंढन मैं चला, जा पहुंचा हरि द्वार । हरि मिले ना, पग थके, हरि थे मेरे द्वार I we are told how, not knowing the presence of God inside, the whole of mankind wanders about to find Him in the outside world, and when people's patience has been tried in finding God in the outside world, they return to themselves to find God at their very door, in fact, inside their own mind. In this case, transcendence serves as an incentive to immanence.

Reverting to the Doha under consideration "तुलसी मूरति राम की" Shri Gurudev points out the significance of the word समाय used here by Tulsidas. This word has been used in the perorative hymn of the ऋग्वेद which tells us समानीय आकूतिः समाना हृदयानि वः । समान मस्तु वो मनो यथा वः सुसहासति ॥ Let your hearts, wills, and minds be all pervaded by the presence of god. This is the supreme boon which that author of the ऋग्वेद asks at the end of the great work.

Shri Gurudev discusses the Savaiya from Tulsidas which propounds the apparent supremacy of the conception of transcendence over that of immanence. In this Savaiya 'अन्तर्जामिहु तेवड बाहरर्यामी है राम ' he tells us that the 'बहिर्यामी' God is superior to the 'अन्तर्यामी' God, because when Prahlad was asked by his father as to where his boasted God was, Prahlad replied: 'everywhere'. God, however, Tulsidas tells us, did not reveal Himself from the heart of Prahlad but from a piller of stone, thus proving the supremacy of the'बहिर्यामी' to the'अन्तर्यामी'. Shri Gurudev explains that Tulsidas does not mean that God was only'बहिर्यामी'. He only wanted to stress the outward presence of God. So the conception of'बहिर्यामी', instead of being taken as antithetical to'अन्तर्यामी', must be taken as complementary to it.

3. The ascending stages of Tulsidas's Philosophy of Devotion :- Shri Gurudev proceeds to the detailed treatment of the different stages in the development of Tulsidas's Philosophy Devotion. In this connection he refers to the conception of निर्गुण, and सगुण aspects of

God. Tulasidas being a true devotee begins by saying that the सगुण Form of God must be regarded as superior toनिर्गुण. From this point of view, Bhakti, which is the very essence of Saguna worship, has no concern with Maya, which infects the Nirguna philosophy. However, ultimately he recognizes the non-difference between Saguna and Nirguna. Shri Gurudev amplifies stage by stage Tulsidas's Philosophy of Devotion supported by actual quotations. (1) In the first place, Tulsidas tells us thatthe Saguna is a higher conception than the Nirguna for the principal reason that while the Nirguna pervaded by Maya, Saguna is pervaded by devotion or BHakti. If Bhakti is a chaste woman, Maya is only a *Nartaki*-a dancer :

a) निर्गुणरूप सुलभ अति । सगुन न जानहिं कोई ॥

b) पुत्रि रघुवीर हि भगति पियारी, माया खलु नर्तकी विचारी ।

(2) Tulsidas makes this point clear when he goes into the relation of Maya with Jnana on the one hand, and Bhakti on the other. Jnana, says Tulsidas, is a masculine conception, and therefore it can very well make an alliance, if not dalliance, with Maya. On the other hand, Bhakti which is of feminine gender can have no such love towards Maya which is also feminine :

(a) ज्ञान विराग जौग विज्ञाना । ए सब पुरुष सुनहु हरि जाना ॥

(b) मोहन न नारि नारिके रूपा ।

so far so good, says Shri Gurudev, "but this quaint grammatical conceit or gender-trick was likely to act as a boomrang, and make him grant that Jnana might make him grant that Jnana might make an alliancewith Bhakti, so much so that Jnana and Bhakti might ultimately be regarded as identical : भगति हि ज्ञानहिं नहीं कछु भेदा ।

(3) This teaching, however, has a bearing upon the doctrine of Nirguna and Saguna, whose central conceptions are Jnana and Bhakti respectively. Hence Tulsidas is obliged to postulate an identity between the Nirguna and the Saguna themselves. The reason is that they are Brahman in their own nature as also they are aspects of the same underlying substance, viz., Brahman : (a) अगुन सगुन दुई ब्रह्मसरूपा । अकाथ अगाध अनादि अनूपा ।।
(b) सगुनहिं अगुनहिं नहिं कुछ भेदा । जलु हिम उपल बिलग नही जैसे ।। Tulsidas tells us that the water and snow might appear to differ from one another, and yet from the point of view of their substance or underlying unity, they might be taken to be identical.

(4) Tulsidas further tells us that Nirguna might even be regarded as the cause of Saguna, because Nirakara NIranjana God is obliged to take on the form of a Bhupa and is obliged in Saguna-forms in order to satisfy the spiritual aspirations of men.

(a) निर्मल निराकार निर्मोहा, नित्य, निरंजन, सुखसंदोहा । राम घरेलू तनु भूप। (b) अगुन अरूप अलख अज जोई । भगत प्रेम बस सगुन सो होई ।।

(5) Shri Gurudev now proceeds to consider what relation the Name bears to the Saguna and the Nirguna. He says, "One fundamental proposition which Tulsidas puts forth is that the Name may be regarded as a schematizer between the Saguna and the Nirguna. It may be called

'उभय प्रबोधक', 'सुसाखी', and 'दुभाखी'. It is an illuminator, a witness and an interpreter of the one to the other : अगुन सगुन बिच नाम सुसाखी । उभय प्रबोधक चतुर सुसाखी ॥ (6) Further, as the Namesits in a judicial tribunal over Saguna and Nirguna, it exercises an authority over them and brings them under its control :मोरे मत बड नाम दुहुँ ते । किय जेहि युग निज बस निज बूतें ॥ As judge is higher than the disputants, as imagination in Kant is higher than perception and understanding between which it intervenes, and if we may be allowed to cite an illustration from contemporary politics, as Mountbatten might be regarded as superior to the parties he reconciles, similarly, the Name might be regarded as superior to both Nirguna and Saguna whom it brings under its power. The function of schematism, which has been attributed to the Name by Tulsidas has been attributed by a Kannada poet to the Rupa; for example, Shesha which, according to Kanakdas, intervenes between Shiva and Vishnu and schematizes them both.... Very many people may admit that the Name might be regarded as superior to Nirguna, but Tulsidas has no difficulty in positing that it is superior even to Saguna itself, a point at which, says Tulsidas, he has arrived after mature consideration : निर्गुन ते एहि भांति बड, नाम प्रभाव अपार । कहेंऊँ बड नाम बड राम तें निज विचार अनुसार ॥ " (Ibid., pp. 349-50).

(To be continued........)

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52nd ANNIVERSARY CELEBRATION
GURUDEV R. D. RANADE
(1886-1957)

INTERNATIONAL FORUM OF
FOLLOWERS OF GURUDEV RANADE FOR
PHILOSOPHICAL RESEARCH (IFFGRPR), PUNE
(Registered Charitable Trust No. 4642 Dt. 30-8-2006)
In Collaboration With
Departments of Philosophy, University of Mumbai, and University of Pune
Academy of Comparative Philosophy and Religion, Belgaum
Bharatiya Vidya Bhavan, Pune Kendra and
Indian Institute of Science and Religion, Pune Organises

INTERNATIONAL CONFERENCE
on
SCIENCE AND SPIRITUALITY

on 5th and 6th June 2009 at Pune.
Venue : Bharatiya Vidya Bhavan, Pune Kendra, Shivajinagar,
K. M. Munshi Marg, off Senapati Bapat Marg,
Bharatiya Vidya Bhavan Chouk, Pune-411016.

OCCASION AND OBJECTIVE

An International Conference on ***Science and Spirituality*** is being arranged on 6th June 2009, the 52nd death anniversary of Gurudev Ranade. The objective of the conference is to discover a common plane in various branches of Science and Spirituality to enable humanity to lead peaceful life along with scientific progress and how western thought can be brought into harmony with the conclusions of the great Indian sages and philosophers and make the world a better place to live than it is today as visualised by the Mystic-Saint and Philosopher Gurudev R. D. Ranade.

Prof R. D. Ranade while founding the 'Adhyatma Vidyapeeth' had written that it is necessary to organise such seminars and lectures and publications for continued research and bringing together all those interested in a philosophical investigation of the issue of God. He also wanted to bring representatives from various universities to work on Philosophy and Religion.

The Forum was a collaborator in a national seminar in 2006 had had successfully organized one international seminar in 2007 and several lectures since its inception. The International Seminar Proceedings have also been printedin a very attractive and useful book for the interested readers.

CONFERENCE PROGRAMME :

The conference will consist of 3-4 sessions for presentations of different views of branches of science and a panel discussion. Some international experts have already shown willingness to come and if the response is good the programme may continue for the second day on 7th June. Efforts are being made to finalise the programme as soon as possible.

SPEAKERS :

Eminent national and international Scholars.

ELIGIBILITY FOR PARTICIPANTS :

University/College faculty, Religious Heads of Unity/ Peace/Goodwill, Post Graduate Students.

SEATS : About 200, admission on first come first served basis. ***Registration form enclosed be sent to organizers so as to reach before 30th April 2009 to secure the seat.***

Any help in organising this event is welcome. Donations are eligible for Income Tax Deduction under section 80G of IT Act.

REGISTRATION FEE :

Participants to pay Rs. 500/- (Lunch, Tea etc. will be supplied). ***Fee/Donation to be paid by cash/M.O. or D.D. or local cheque payable at Pune in the name of IFFGRPR, in advance only along with the enclosed form duly filled in.***

For further information please contact :

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Pune 411029
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K. P.Kulkarni Rd. off Apte Rd.,
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Technical Co-ordinators :
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Visit : www.gurudeoranadejamkhindi.homestead.com
and www.gurudev-ranade.com

Form of Registration

(Please detach and mail to organizers so as to reach before 30th April 2009)

International Conference on Science and Spirituality

on 5th and 6th June 2009 at Pune, India.

Name :..

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Qualification : ....

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Designation : ....

Institution : ....

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Academic and Professional Background :

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Payment Details

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In case of DD/Cheque, Please give details : No. ....

Date .... Bank & Branch..

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ACTIVITIES OF A. C. P. R.

for the Period ending 31-3-2009

112th Jayanti of Netaji Subhash Chandra Bose was celebrated on 23-1-2009 at A.C.P.R., Hindwadi on behalf of Netaji Subhashchandra Bose Co-op. Credit Society, Bhadkal Galli, Belgaum. Hon'ble Justice Shri. B. S. Patil of Karnataka High Court was the Chief Guest. Shri Visweswar Hegde, Hon'ble Minister for Primary and Adult Education, Govt. of Karnataka, presided over the function. On the occasion 65 students, who stood first in S.S.L.C. Exam in their respective schools were honoured by the Hon'ble Minister.

Shri. Ramachandra B. Shinde, who served in Azad Hind Sena, Smt. Shakuntala Paranjape, founder, Association of Handicapped Persons, Shri. Dayanand B. Dhali, Mount Everest Climber & Kumar Abhishek Navale,skating Master were also honoured at the hands of Justice B. S. Patil.

A. C. P. R. expresses its gratitude to the following donors :

1. Late Shri. Chandrakant G. Herekar, Saraf Galli, Shahapur, Belgaum	Rs. 1,11,111-00
2. ....Do	Rs. 25,000-00
3. Shri Abhijit A. Kulkarni, Mumbai	Rs. 501-00
4. Shri. C. R. Lele, Chota Udaipur	Rs. 100-00
Total	Rs. 1,36,712-00

Shri Ashok M. Potdar, Vice Chairman and Shri. Subramanya Bhat, Trustee A.C.P.R. have donated 100 Plastic Chairs to A.C.P.R., Belgaum. The Board of Trustees is thankful for kind & generous donations to the institution.

A.C.P.R. welcomes the following new subscribers to Pathway to God Journal :

1. Shri. Shriram Moghe, Angol, Belgaum
2. Shri. Nagshetti Shetkar, Bidar.

Thank you,

Belgaum.
31-3-2009.

M. B. Zirali,
Secretary, ACPR, Belgaum.

ACPR's
DEVELOPMENTAL PLANS

I. ACPR's INTERNATIONAL RESEARCH CENTRE IN COMPARATIVE PHILOSOPHY AND RELIGION

(a) Research wing for Empirical Dynamics (b) Wing for Data Collection.

(c) Wing for Data Processing. (d) Wing for inferential co-ordination.
(e) Textual Research wing (f) Library.

II. ACPR's INTERNATIONAL CENTRE FOR AFFILIATION AND COLLABORATION

Active representation and working presence of the internationally reputed Organisation in the field of Research in Philosophy and Religion, Sociology, and the growing trends of studies in Theo-polity. Apart from updating the activities, the Collaborations will ensure the result oriented activities.

III. ACPR's CYBER INFORMATION CENTRE FOR MAJOR RELIGIONS / FAITHS OF THE WORLD.

To be projected throughout modern Audio-visual/Intel modes and devices and also supported by models, sculpture, architectural representations, textual-ritual other data. It is proposed to be developed as Visuals /Textual 'Model-Centre' of Information about the performing religions / faiths.

IV. ACPR's INTERNATIONAL CENTRE FOR HOLISTIC EDUCATION :

a) Model Holistic School for catching ACPR's Unity theme with the children and tender youth world over, of all faiths and religions.

b) School for refreshing re-orientation to be modelled as a training center for Academicians, Legislators, Administrators, Leaders / Intellectual spokesmen of the Society.

c) Special centre for rural awareness.

V. ACPR's PRINTING AND PUBLICATION CENTRE

VI. BUILDINGS

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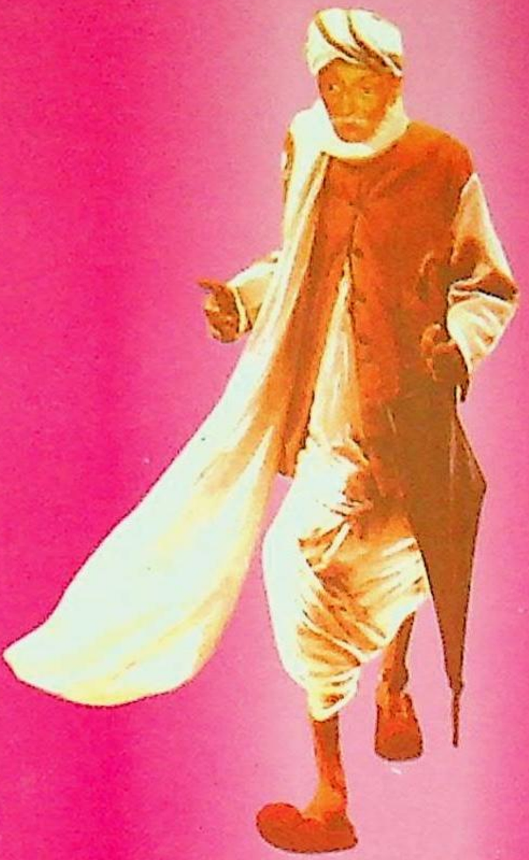
b. Hostels for research students.

c. Guest House.

VII. AUDITORIUM FOR SEMINARS, CONFERENCES AND SYMPOSIUMS

VIII. CO-ORDINATING ADMINISTRATIVE HEADQUARTERS

FOOTPRINTS ON THE SANDS OF TIME



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Pursuit of
Global awareness
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ONE GOD ★ ONE HUMANITY ★ ONE WORLD

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- Prof. N. R. Deshpande

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Academy of Comparative Philosophy & Religion, Belgaum.